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אלבליקה ; (4) כתאב אלמסקה ; (5) מקדמאת אלמנדראני (Philo ?) ; (6) כתאב פי נואהר אלכלאם. I leave unmentioned numerous fragments of Qaraite works and others which have not yet been sufficiently examined. The breaking up of the Cairo Genizah had its disadvantages. Fragments forming parts of the same work are scattered among different owners with little prospect of becoming reunited in the near future.

In conclusion I should like to add a few more notes derived at random from various sources. Cod. Brit. Mus. Or. 2538 contains among other matters the story of a fierce quarrel between the Rabbanite and Qaraite communities of Cairo in 1465. The tale, although far from being an impartial account of the incident in question, sheds considerable light on an episode of Eastern Jewish history of which otherwise little is known. Of more recent literature there is to be mentioned a collection of short stories and essays in two volumes by Shalōm Bakhāsh under the title אור הלכנה (Leghorn, 1886). There also circulate pointed Arabic translations of Kalman Schulmann's popular writings. As regards Moses b. Ḥayyim Bunān (Steinschneider, par. 221), the prose part of his poems appeared under the title ספינה מאלוף (Leghorn, 1877). Eastern communities use translations of the Daily Prayerbook printed side by side with the text. In some special editions are found paraphrastic translations of Gen. xlix, Exod. xv, and Isa. x. 32-xii. 6. The Arabic Targum to Canticles (p. 288) has been printed, Leghorn, 1879 (see *J. Q. R.*, VI, 120).

H. HIRSCHFELD.

### BACHER'S "AUS DEM WÖRTERBUCH TANCHUM JERUSCHALMI'S."

*Jahresbericht der Landes-Rabbinerschule in Budapest.*—In addition to the record of the academical year 1902-1903, the report contains an important contribution to the study of Tanḥum's great philological work by Prof. Dr. Wilhelm Bacher. Tanḥum's dictionary was intended to accompany the Mishneh-Torah of Maimonides. It has always been treasured among the Yemenite Jews, but no trace of its existence is found in Europe before the seventeenth century ; even at the present day manuscripts are rather rare. The value of Tanḥum's compilation for the study of later Jewish literature requires no telling, and the need for a complete edition has long been felt. Munk,

Rapoport, Steinschneider, Lagarde—not to mention other names—drew attention in their turn to the desirability of printing the work, and at times it has seemed as though the breach would be filled. To Prof. Ignaz Goldziher students are indebted for the first more complete account of the work. Dr. Neubauer, of Oxford, made good progress with an edition, and his material ultimately came into the hands of Prof. Bacher<sup>1</sup>. Naturally the production of such an undertaking must be the work of years, and accordingly Hebrew students will be all the more grateful for the excellent series of studies which now lies before them.

Here Prof. Bacher has collected abundant material illustrative of Tanḥum's life and work. In § 1 he tells us all that is known of Tanḥum's history. He flourished in the thirteenth century, and, as his designation indicates, was a native of Jerusalem; from internal evidence it appears that he was well acquainted with both Palestine and Egypt. His indebtedness to Maimonides is obvious not only from the preface itself but from numerous other details (§ 2). He was no less under an obligation to the Aruch (§ 3), upon whose methods he endeavoured to improve, but it is curious to notice that he nowhere names the author. Next in importance among Tanḥum's sources is the lexicon of Abulwalid (§ 4), and the list of other authorities whom Prof. Bacher finds quoted (§ 5) affords an excellent idea of the diligence and zeal of the great lexicographer. In another section Prof. Bacher gives a clear account of Tanḥum's aims and methods, and justly praises the attention which he paid to Arabic. For the language of the *fiḳh* (the Halachah). Tanḥum's work affords much useful material (§ 7). His knowledge of the Targumim is set forth in § 8, and the references are collected and criticized. Of particular interest are the sections where Prof. Bacher has brought together the evidence relating to Tanḥum's knowledge of Arabic (§ 9) and Greek (§ 10). That his acquaintance with the latter language was not always very thorough is manifest from a number of examples. The specimens of Tanḥum's etymological interpretations, as might be expected, would be viewed at the present day with extreme caution (§ 11); greater interest, on the other hand, is attached to his exegesis (§ 12).

In an appendix Prof. Bacher discusses the linguistic character of the Mishneh-Torah. This is followed by two lists, one containing a glossary of the words which Maimonides uses in a sense differing from that which they have in the Mishnah; the other, words or usages in Tanḥum's dictionary which do not appear to be found

<sup>1</sup> Neubauer's copy, it should be mentioned, is from a MS. dated 1463, in the possession of Baron D. Günzburg of St. Petersburg.

in the Mishnah. Finally, Prof. Bacher has printed nearly forty pages in Hebrew type, containing passages which he has discussed in the course of his studies or which illustrate Tanḥum's style. Grateful though every one will be to Prof. Bacher for this admirable contribution to Jewish literature, it is sincerely to be hoped that the Budapest scholar will yet be able to publish the complete edition of Tanḥum's dictionary in the near future.

S. A. COOK.

### KENNEDY'S "NOTE-LINE IN THE HEBREW SCRIPTURES."

DR. JAMES KENNEDY'S *Note-Line in the Hebrew Scriptures*, commonly called *Pāsēq* or *Pēsēq* (T. & T. Clark, Edinburgh, 1903), is an elaborate discussion of the original use of this familiar mark. In his view it frequently indicates, more or less precisely, the spot where textual difficulties exist; it was employed by the scribes to draw attention to a noteworthy reading, in particular to assure the reader that the text as transmitted was that which actually stood in the MS. or MSS. from which they copied. After carefully examining and grouping the passages in which *Pāsēk* occurs, Dr. Kennedy concludes that, apart from indicating conflate readings (a notable instance in 1 Sam. iv. 18), and the omission of letters or words, it even marks an unusual form of the Divine Name, fixes certain readings where the initial letter of the second word is identical with the last in the preceding—in order to prevent an incorrect division, distinguishes between words of identical or similar form, and indicates superfluous letters or words. Since, in addition to all this, Dr. Kennedy finds that the line is sometimes used to mark rare words or forms, it will be seen that its scope is almost unlimited, and the only wonder is that it is not used more frequently.

If Dr. Kennedy's thesis were correct, we should have an important aid to the textual criticism of the Old Testament, but there are many difficulties in the way which he himself has not overlooked. In numerous cases where we should expect to find the line it is unaccountably missing. Not only the fifth chapter of Judges (p. 114), but even David's lament over Saul and Jonathan, and other passages where the text is admittedly doubtful, are without *Pāsēk*. Again, it is not seldom that no justifiable reason can be found for the presence of the line. In not a few of the cases wherein Dr. Kennedy is driven